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Industrial Work in Mission Schools.

A. E. Lucas.

Higher Education for Women.

Miss A. R. Appenzeller.

The Sunday Problem.

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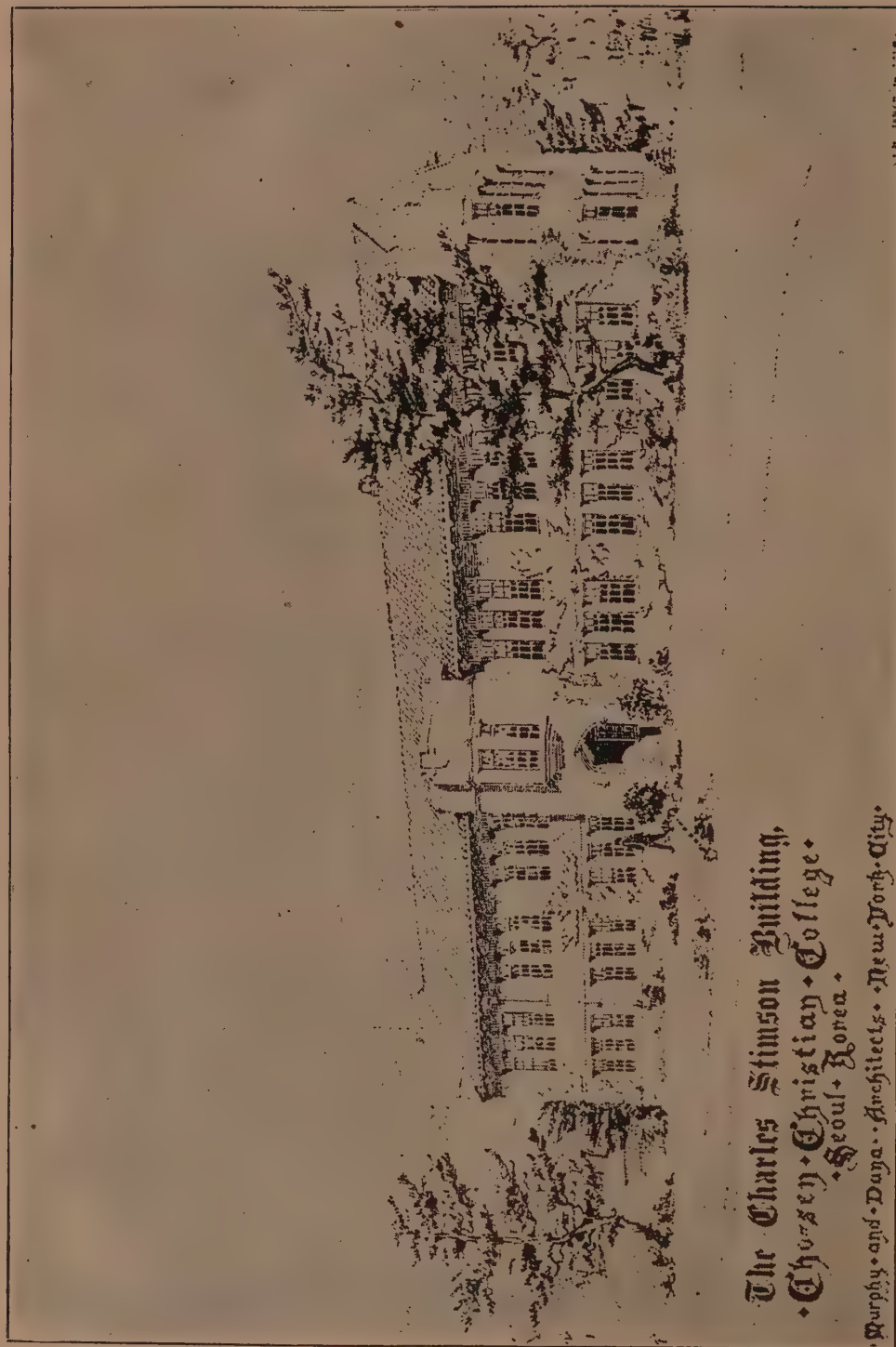
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THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

issued by the Federal Council of Evangelical Missions in Korea

VOL. XIV.

OCTOBER 1918

No. 10

Editorial Notes.

THAT the great war is laying its heavy hand not only upon individual missionaries and families but also upon our missionary community in Korea is evinced by the fact that when recently the executive committee of the Chosen Branch of the Red Cross issued an unexpected call for volunteer physicians and nurses to meet the needs in Siberia, three doctors and five nurses responded and were off so promptly that most of their friends first learned the facts as history. A picture of this group taken on the eve of their departure, and hastily inserted in last month's issue of this periodical, was almost the only comment then permitted through lack of time. If the present unprecedented unanimity in concerted effort to relieve the world's suffering shall become fixed and shall develop into positive cooperative effort to enhance the world's weal, then we need have no fear of post bellum problems! Even now Socialism is saying, "Equally to divide the present wealth of the world would leave but a paltry \$150, for each individual, showing that our problem can never find solution except in vastly increased measures of production!"

THE first five articles of this Educational Number were read last June at the Annual Meeting of the Christian Educational Association of Korea and the last three articles at the corresponding meeting of the previous year. Our first article on Industrial Work in Mission Schools, by Mr. Lucas, is timely and valuable. We are shown that *home* is the true basis of real prosperity. But improved homes require better houses and more adequate furniture. The success, health, hygiene, and worthy ambition of any people can be measured "by the number of inches they live above the floor." Well-to-doness of a people implies diversity of occupation in the state. The Koreans, an agrarian people, to win prosperity require manifoldness in their activities which can be secured through the arts and the crafts; for to have another do for us what we can better do for ourselves is to violate the ancient adage "A penny saved is two pence earned." The industrial avenues leading toward commercial prosperity are shown to be very encouraging. The enumeration by the writer of the industrial possibilities embodied in the culture of the sunflower alone reveals to the mind's eye a multitude of hitherto pauper folk hiding beneath its shadow with great delight. Mr. Lucas finds the industrial outlook for Korea very bright. The scanty industrial seed already sown has yielded rich fruitage. The government is sympathetic with this great enterprise and in a practical way. Furthermore, Korea's location on the map of the World is strategic, her natural resources are vast while her people evince ability and aptitude along these lines.

MISS Dean in her portrayal of Transition, introduces us to the old-time Korean womanhood which was practically a slave drudge imprisoned in a tiny hut. Transition began with the arrival of the West. This welcome guest entered boldly, with his rushing ways, bringing with him both good and evil. The missionary, as a pioneer, came bringing the message of God's love for all mankind as attested in the earthly career of Jesus Christ, God's Son and mankind's Savior. To the Gospel call many responded by quitting their religious misbeliefs for Christ, while a vast multitude leaving the old tenets went a wandering nowhere and are today chartless and compassless on the great deep. Korean women especially stand confronting a fork in the road; one pathway leads to righteousness and the other to ruin. How can we enable them to understand and to make the right choice? This paper embodies redemptive suggestions.

IN The Higher Education of Women in Chosen, Miss Appenzeller leads us through the open door of Ewha Haktang, one of the foremost schools in Korea for girls, including a college department, and shows to us something of the process for developing the Korean girl into a noble Christian woman! Here girls can not only learn cooking and homemaking but can be educated symmetrically, just as well as men; can climb the stairway of a liberal education just as far as they wish or are able to go. The catalogue of studies pursued at Ewha Haktang College will certainly interest all our intelligent readers who also will be pleased to know that the Korean girl has a greater affinity for mathematics than has her American cousin, while music is her especial delight. Thus the Korean Girls at Ewha Haktang are being successfully trained to become successful teachers and leaders of their less favored sisters and help-meets of the educated Korean men whom *they* may wish to have for their husbands.

THE Student Must Eat, is a treatment by Dr. McCune of how the Korean student may be fed to the best advantage. This subject is well handled and ought to be helpful to all teachers not familiar with the "club" idea. It interested me personally to discover that history here repeats itself, inasmuch as this "club solution" is in all essentials the same plan which as students in Williams College we operated with most satisfactory results fifty years ago. The subject is especially timely in Korea, and in the world too, for that matter, because of the enhanced cost of food which continues to mount and soar. Rice costs double its price of a few years ago, and students here who paid \$4.50 a month for board last year, this year must pay \$6.50.

MAKING the most of the Playground by Miss Walters is certainly a down to date presentation for, like the sunlight, it is self-evidencing. Children may not know what they need but they respond with zest to a method of presentation which they can take. The teacher who is intelligent enough to understand the instincts, aptitudes and view points of children and can reinforce them by the transpiring scenes and processes of Nature, makes acquisition zestful play to the child. It is play to himself also, though of a very high order, in that he knows, his pupil knows and every intelligent observer knows, too, that as master of the situation he guides his pupils surely and swiftly onward to the goal of a happy issue. Emerson said, "There is a right and of wrong way of doing everything, if it be to boil an egg,—manners are the happy ways of doing things, each one a stroke of genius or of love, now repeated then hardened into usage." Is not doing any work in the right way, doing it in the happy way, always?

Industrial Work.

The Importance and Opportunities for Industrial Work in Mission Schools in Chosen.

By A. E. LUCAS.

The Importance of Industrial Education in Chosen is a fact that needs no proving. In these days of transition from an agrarian to an industrial people nothing is so much needed as Industrial training.

Let us set down a few of the reasons for thinking this so important.

First, there is the attitude of the Government. Whatever else we may say about the work of the Japanese in Chosen their policy of industrial development is one of the best things they have done for this country. If this nation is not to sink into oblivion she must work her way up among the family of nations on the industrial ladder.

Second, there is the need of the Church that calls for a self-supporting and independent membership. After all, the state of the Church and its various institutions is very largely affected by the poverty or wealth of the average member. At the present stage of development it is getting harder each year for the various Churches to do their duty in the matter of financial support and extension.

Third, there is the need of industrial development for the individual. To prevent a large number of this people from degenerating into a state of slavery or bondage a vigorous campaign of Industrial Education must be adopted and worked out with all possible speed. This fact is true apart from any reference to the political situation. With the whole world highly developed in industry and crafts it becomes imperative for Chosen to do her share or the individual will degenerate into the coolie of the Orient.

Then in the last place if the standard of living is to be raised in any degree at all so as to make possible a moral or religious

development there must be an awakening in the Arts and Crafts. In fact this has already begun to show itself in many ways. Someone has said that the moral life of a people can be measured by the number of inches they live off the floor. This may be extended to mean by the kind of homes the people live in. The foundation of life centers about the home. Physical fitness, hygiene and moral health, all depend upon the style of architecture and arrangement and furnishing of the home to a marked degree. Then, too, the matter of furniture has its influence. It is a mistake to try and make the home fit the financial conditions, it should be reversed. If a people have good homes they will have ambition to make their earnings adequate for their needs. The matter of housing workers for large industries has undergone a complete change in the United States during these last years. Formerly any sort of a shack was good enough, but now only the best will suffice, and the wisdom of this principle has been proven in the greater efficiency, contentment and general well-being of the worker.

The opportunities for Industrial Education are commensurate with its importance. The fact that it is important means there are all these opportunities at hand. But how shall we undertake this enormous burden and responsibility? What has been done so far is only a drop in a bucket compared to the great need. The general success that has been met with in the various efforts promise the success of a larger undertaking.

In the first place it seems to me that there ought to be a commission appointed to thoroughly investigate the whole field. No work can be done well without some general

and well co-ordinated scheme. This commission should be appointed by the Federal Council, and include some men like Dr. Mills or Dr. VanBuskirk and others, including some leading Koreans, about seven in all, perhaps, who are not so directly connected with the Educational problem.

Part of the work of this commission ought to be to see what has been done in other places. I have some of the publications that are issued by the authorities of the Philippines and they certainly are suggestive. This commission should investigate the needs of the people. If the import and export lists were studied it would furnish many helps. This country exports many kinds of raw materials to Japan and other countries and then buys back these same things when made into cloth, dishes, leather, novelties and endless other things.

Then this commission could study the possibilities of introducing new industries, new plants, etc. For example, it is being demonstrated that the sunflower has great commercial possibilities. The seeds may be eaten or a fine oil may be extracted from them. The leaves are good for making paper or as a substitute for tobacco. The covering of the stalk when stripped off makes a good cloth and the stalks can be used for firewood. They are easy to grow and would also be somewhat of an ornament. Then there is rami. From ramifibre they make an excellent silk substitute. It is easily grown and since it requires a good deal of hand labor it would easily lend itself to cultivation here in Chosen.

After such preliminary investigations have been completed there should be an attempt to outline a policy and plan of work so as to fit the needs of every grade of school as well as the various sections of the country. A certain amount of standardization of courses should be adopted and all schools should try to fit into the general plan somewhere.

At once you will ask "But where shall we get teachers? For this there are three sources. The first is to train them yourself. This may be satisfactory, but probably could not be advis-

ed as a permanent policy. The second is to have Normal Training centers and at least one higher school of industries. In the centers you can train teachers for lower grade schools and for less difficult kinds of work, but in the School of Industries you can train men and women who can carry on research work, open up new lines, develop old lines, work out standard courses, etc. This School of Industries could perhaps be conducted under the Chosen Christian College supervision and have departments in Mechanical Engineering, Electrical Engineering, Architecture and Building and many other lines as well as Agriculture, Sericulture and the like. The third source for teachers is the highly developed schools that are found in Japan. Students could be sent there or young Christian Japanese teachers could be employed to great advantage.

Then there should be some coordinate effort to sell the finished product and to buy raw material. Principally this would affect those schools that are making things for export but could be helpful to others also. By having annual industrial exhibits throughout the country public sentiment could be aroused and wholehearted support insured.

Among the many possibilities of this work there could be organized in connection with each church or school clubs for after school work that would afford healthful enjoyment, financial reward and useful knowledge. Swing clubs, basket weaving of willow and bamboo, agricultural clubs, bee farming, fruit and berry farming and an endless list of others might be suggested.

In conclusion you will say "There are so many difficulties." Yes there are. The difficulty of securing teachers has been touched upon. The matter of finding and holding markets can be left with your commission or exchange. But how about capital and equipment? It is my firm conviction that when there is a comprehensive and well thought out policy to set before the world there will be money forthcoming. Take for example the rapid growth of technical and trade schools in America. One

can get money for industrial work when a plea for evangelistic support will fail. As to equipment much can be done in home made tools, many native tools could be made or imported.

In closing let me mention some possible lines of work that might be taken up. The making of tools would bring enough work to any school to pay them to specialize in that line. The making of wagons is a great untouched industry, as is also the making of boats and smaller ships. Blanket weaving and rug weaving would appeal to these people for their own use. Every country school should once or twice a year have a short class in road making and the care of roads. The making of

machinery and small engines would pay, and the possibilities of such lines as the building and assembling of automobiles are great. Then too the making of brick, tile and other clay products. The development of vegetable dyes such as the black dye that is extracted from the three pointed maple. Soap making would be useful. Fancy metal and lacquer work has a great future.

The strategic position that Korea holds, her vast stores of natural resources, the natural ability and talent of the people, all speak to us of great possibilities for well organized and well directed industrial education on a nationwide scale.

The Korean Woman and Changing Conditions.

By MISS L. DEAN.

The woman of the Land of the Morning Calm after living in the past for many centuries, about ten or fifteen years ago began to awaken from this long deep slumber and open her eyes to a present. What is the meaning of the dawn or transition? Let us glance into the life of the woman of the past, a few illustrations will reveal her. A senior missionary the other day told me of an experience he had in Hwang Hai Province about twenty-five years ago when he started the work there. He lived in a Korean home and for three months, although he had been entertained well and food had been served to him regularly, he never once saw the woman who had prepared it and in fact, had seen no woman except occasionally a servant. At the end of three months he asked his host if he would introduce him to his wife but was positively refused the honor.

The following illustration may be rather extreme but there is, I believe, much truth in it. A young woman who lived in seclusion in her small room asked of a visitor one day, "Are there things moving about outside on the street? I have heard that there are." This inquiry seems almost absurd, but how tragic!

even though The majority of Korean women have stepped across their own threshold they know little more than this one about the outside world at the present time.

The world of the Korean woman of the past was that of absolute seclusion in her little home; tirelessly working all day long and into small hours of the night; perhaps going out occasionally under careful protection at night serving her mother-in-law patiently and keeping the husband's clothes spotlessly white.

The beginning of the transition may be dated from the arrival of the West. This welcome guest bringing with him both good and evil entered boldly introducing his strange and rushing ways to the slow moving custom enslaved East! Among the first Western pioneers was the missionary, bringing with him the gospel of Jesus Christ. The hearts of many of the spirit worshippers were rejoiced to find the true God, and forsake their belief in Confucius, Buddha and others, to worship in simple faith the Great Spirit of the universe.

Gradually the gospel spread wider and wider until about ten years ago the whole world looked upon Korea as the nation with out-

stretched hands receiving the gospel by the hundreds. This was the glad message which brightened the hearts of the women and put hope into their souls. But what of to-day? There are many Christians to be sure but there are hundreds of others who have forsaken their earlier forms of worship without turning to Christianity. They are a people with no God, pursuing aimlessly the lusts and pleasures of the world. There are two roads offered, the one leading to goodness and purity and the other into the slavery of sin.

Daughter of Korea, sitting in your small room silently sewing, let us tell you there are two ways opened for you. Leaving your protected life let me tell you there is a lion just outside the door ready to seize you in his grip; but there is also an invisible Friend inviting you to a life of purity, intelligence and love.

The change from ten years ago for the Korean woman is told by a Korean girl who returned to her country after spending several years in Japan. Many more women are seen on the streets and other public places. The head covering formerly used by all women is rarely seen; many meetings for women; dancing schools and clubs are more popular; women are more gay and silk costumed ladies on the street have increased greatly; Korean literature is increasing but of a very low standard. This is one side. The other has a much brighter aspect. The Korean woman is being educated on equal terms with the man; mission schools and government schools are offering education and many women rank among the first in intellect, having studied both English and Japanese literature. The language has also changed largely and Japanese is being learned by a considerable number.

Our object is to help the Korean woman to adjust herself to these changing conditions. First and most important; it will help the ignorant and the most educated, the poorest and the richest, the most unfortunate and the most fortunate, is to drink of the Living Water. The woman of Samaria was a type of many of the women of Korea. She was

ignorant, had fallen into sin, was a woman of the degraded class. Christ was sufficient for her, changed her life and made her a help and blessing to others. The Christian schools and churches are the channels through which these living waters flow and fortunate is the girl who is able to attend. But what of those who have not this opportunity? The gospel must be conveyed to them through other channels and no other than the Christian worker herself. How can we capture the pearl of great price who is still confined to the house and will in a short time come out as the others have? Is there not a possibility of introducing her to the outside world before she takes the step? Think of the small world in which she lives—the daily round of household duties are all she has to think about. She, no doubt longs for better things and noble thought but she has no vision. Can we not plan a regular systematic crusade to such as her? Perhaps a missionary accompanied by a wide-awake, sympathetic young Korean woman could tell her interesting stories, show her beautiful pictures, leave with her literature not only of a religious nature but stories for the children, suggestions on how to make the home beautiful, and how to care for the children; suggestions along the line of social etiquette both in public buildings and on the street—giving her something to think about besides herself.

There is another class of women who have already stepped out of the bounds of old Korean custom and may be seen on the street in beautiful silk costumes. It seems that the Church is not meeting the needs of these women or at least is not making great efforts to help them. Korean girls just love to get together and sing. Could we not open our churches several evenings a week and have a "sing" and other entertainment for these young women? We stand too far aloft from them. I am sure many could be coaxed to come and after singing and story telling or classes in various subjects gradually lead to gospel talks, thus opening their minds to the higher, holier,

outside of self things. The Y. W. C. A., if invited to come to the city, would help this class of women in a great way, giving them employment teaching them laws of social etiquette and training them in various lines of education and industry. It is not because they want to do wrong that they enter lives of shame but through ignorance of a better way, for love of finery or to support the family they are driven to it. The only way to help her is to give her a vision of better things.

To be sure, Korea has laws of etiquette in the home, and very strict ones, but as there has been no need for social laws in the past none have been established. As necessity is the mother of invention is there not a possibility of making certain laws to meet the needs of the Korean woman? Japan has laws of etiquette which are very good but they are not entirely suitable to Korea. To tell her to adopt the foreign laws would be far from ideal. Could not a group of ladies picked from Japanese, Korean and foreign in some way formulate certain rules of behaviour which would be safe for the Korean woman to follow and spread them broadcast in the homes and have them studied in the schools. It is surely a serious problem, for actions tolerated in the homes are certainly not suitable for the street car, the church or any public place.

The mother-in-law is of a type which can be helped, I believe, by teaching her the gospel message of resignation and self sacrifice, training her daughter in law to be a better mother rather than a servant. Her reign has been a long one and is hard to give up. As the majority of our Christian church-going women are mothers-in-law a sermon on the text. "For this reason shall a man leave his father and mother and cleave to his wife" found four times in the Bible, might be helpful to her and also to her daughter-in-law. She has the idea that her son's wife is her special property to do as she bids, to glorify the house with sons and to take the responsibility of the household tasks instead of setting up a new home.

A work is being started at Yun Dong Seoul to teach young mothers how to care for their children and bring them up in a purer atmosphere. One mother after a lecture on "How to clothe the baby" said that it was all very practical and she would like to do it but her mother-in-law did not approve so it was impossible for her to carry out the plan. The baby's mother was helpless even in the care of her own children. Our hope is surely in the future generation and the child from the time he is in his mother's arms must be taught the laws of purity and care of the body. Teach the mother suitable lullabys. Even in these the Korean mother makes so many bad impressions and puts wrong thoughts into the child's mind. It would be a great work for some one to compose little nursery jingles of moral value, for the seed planted in the child's mind in mother's arms will make or mar the man. Educate the mother-in-law to these things and the little mother will have an easier time to train her children in purer and holier ways.

The women in the factories are perhaps the hardest proposition to help. Their hours are long, they are forced to work with men and there seems no ray of light entering their lives. Surely there is some way to penetrate even the factories. An institution such as the Y. W. C. A. would give them, too, a refuge and place of safety.

I must not close without mentioning the girls in the government schools. Hundreds of girls are being educated but with no Christian environment to influence them for good. Is not now the time to place hostels near the government schools and during morning and evening hours surround the girl students with love and uplifting influences? What a privilege it would be to start them out with high ideals of life in the morning and give them a happy time before retiring. The greatest benefit in this sort of an institution is the every day contact with Christian women who love them and take an interest in their every need. Our Mission schools are almost ideal but what a

small percentage of the Korean women we are reaching.

Our ammunition for saving the girls and women in these changing times must consist of good reading matter. Shall we teach them Korean and Japanese only to read books that will harm them and make them worse than before? How can we guide their reading if there are no books to suggest? The authors and printers must make haste to put good reading matter into the hands of young Korea. A woman's magazine would be an excellent thing but perhaps is too big a financial proposition at the present time but if one page in the present publication could be devoted to women's interests or tracts illuminated and attractive sent along with the magazine or distributed with religious tracts, containing points

on home improvement, stories for children and social laws, these would be a great help.

The question of how to help the young woman of Korea is, I believe, the greatest problem the Church has to face to-day. The cry of the women of Korea is for a home, Y. W. C. A. or an institution representing a similiar work, hostels for government schools, laws of social etiquette, and good literature. Working through these various channels the living water would reach many thirsty hearts.

Tell the character of the women of a nation and the character of the nation is not hard to guess. In fact, I believe, that the future of the Church in Korea depends on the women and no time spent in helping them to adjust themselves to changing conditions will be lost.

Higher Education for Women.

By MISS ALICE R. APPENZELLER.

Higher education is always the outgrowth of the need for advanced study, and must be built on the firm foundation of elementary and secondary education. When a people has reached a point of development where there is a demand for more learning, high schools and colleges follow. Men received the advantages of higher education first. It has not been very long that the world has realized that there can be no real progress without education for women as well as for men, and, having come to that consciousness, the next logical step has been that of gradually granting to women the privileges of as much learning as they are capable of receiving. Even in this enlightened age, the cause of higher education for women can by no means be said to be free from the necessity of defending itself against those who question its very right to exist. Higher education for women has been begun in Chosen to meet the same need as elsewhere. Over and over again one is forced to combat the time-worn, hackneyed arguments against the teaching of any but the most elementary and so-called

"practical" subjects to Korean girls. I have no intention of debating the question here, for a defensive position would be an affront to an audience of educators. I should like to call your attention, however, to an article in the KOREA MISSION FIELD for May by one of our alumnae, Miss Helen Kim, which deals with the relation of higher education to the home, giving a Korean college girl's view of that important subject.

For convenience we shall define higher education in Chosen as any course of study above the "Kodung", since all below that is elementary and secondary. There are a number of Kodung schools in the country which seem like and take the place of academies, because only by a great struggle are the girls, often of mature years, allowed to stay in school long enough to get a Kodung diploma. We feel that it is a triumph to keep these girls in school seven or eight years, and so it is, especially in the conservative country districts. But for some time there has been work in some of the schools beyond that grade. About five

years ago the Educational Senate outlined a two years' special course, "Pyulkwa", which is given in the Presbyterian Girls' School in Seoul, and one year of which is given by the Girls' Union Academy in Pyeng Yang. I am not aware of any other schools for girls which offer work higher than the second year above Kodung except Ewha Haktang, which, since 1908 has given a four years' high school and since 1910 a four years' college course. Last year the high school changed its name to College preparatory, and I shall refer to it thus in this paper. Since 1915 Ewha has also offered a two years' training course for Kindergarten teachers, the students of which must have a Kodung education. As I am more familiar with the work at Ewha than with that of other schools, and as I wish to confine myself to facts, avoiding the tempting realm of fancy, you will pardon me if this paper seems to be largely an exposition of the work that Ewha is trying to do for the girls of Chosen.

The preparatory and college courses, which naturally fit into each other, are more general than one usually finds at home in this age of specialization. But special education must be built on a foundation of general knowledge if it is to produce educated persons. Who among us can remember a time when our minds were not fed with stories of the heroes of old; when we were not taught by pictures and various object lessons something of the wonders of the world about us, and of life in other lands? But it is the exceptional Korean girl who has any background of general information with which to start her school life. What she is able to learn in the lower grades is so meager in comparison to what there is for her to know, that it has seemed wise to open for her as many of the doors of knowledge as possible, even though she may get only a glimpse into them. But the subjects for study have always been chosen with reference to their usefulness to the student, either in practical life, or because of their value in developing her mind. The course has been altered with changing times, and there has

been a procession of text books all through the years, for Ewha has tried to get the best available equipment for her students. The preparatory course has always been given in *Korean*, though now some of the teaching is done in Japanese. The Japanese and English languages have been studied *as subjects*. The *college course* has been given in English because of the difficulty of finding teachers for college work and especially Korean text-books which had not already been used in the preparatory school. Appreciating the benefits that Christianity has brought them, the girls long to study that language which opens to them the whole world of Christian life and thought. Eager to explore for themselves, they are unwilling to wait for the time when there shall be translations of all the English literature that they wish to read. Now that the Japanese language has so prominent a place in education, doubtless much that has been taught in English will in the future be taught in Japanese.

You would find it tedious if I were to catalogue all the subjects taught in the preparatory and college departments. Taking for granted the study of the Bible, Japanese, Chinese, English and history, I shall name only some of the subjects that are less usual in Korean schools. Mathematics is taught thoroughly and the girls have begged for higher mathematics, which they seem to like better than most American girls do. In the preparatory there is a review of arithmetic, to prepare teachers, and a course in bookkeeping is also offered. Child study, pedagogy and practice teaching are given a prominent place in the curriculum. Chorus singing is a part of the regular work, and the college girls have private vocal lessons also. Most of the girls take organ lessons, which they pay for extra. Only six of them, some of whom are teachers, receive piano lessons. There is a large demand for piano lessons, so ten of the most advanced students pay for their own lessons by teaching five or six other students a week. Though there are about sixty girls in this department there is a long waiting list, and many have to be disappointed every year.

Music seems to us to be one of the finest things we can give the Korean girl. Denied as she is, so many of the pleasures and means of self-expression open to us, she finds that God has given to music the golden key that unlocks her pent-up heart. He has given this people a great love of music, and to many of them sweet voices, and it is a joy to see the gift unfolding as the girls learn the beauty that music may add to life. We read in Chronicles that the fourteen sons and three daughters of Heman "were under the hands of their father for song in the house of Jehovah, with cymbals psalteries, and harp, for the service of the house of God." May it not be that there are some whom He has willed should serve Him in a similiar way in this land? We are glad to have a strong music department because this subject receives little attention in most Mission schools.

Korean cooking has not been taught directly in school, because the girls cook their own food every day under the direction of a matron famous for her culinary accomplishments. They also prepare elaborate feasts for us from time to time, thus getting ample practice in their own cookery. But we feel that it is extremely important that girls should learn the principles of food values, and how to vary the too simple Korean diet by the use of the vegetables, cereals, and fruits available here. We expect our girls to make far better homes than those from which they have come, and we are seeking to give them very practical help along these lines. Sewing is also taught in the preparatory, but here again the aim is not to teach what they already know, for most of the girls make their own clothes, but to give them something useful that they cannot get outside of school.

The kindergarten teachers' training school must, by our definition, be included under higher education. All except the special kindergarten subjects are studied in the college preparatory classes.

It is no less true in Korea than in America that student life is one of the chief means of

the development of the college girl. We try to make the life of the school as varied as possible, so as to develop every side of the girls' natures. The strongest emphasis of all is laid on the religious life, which, through the different organizations and meetings is kept very strong and wholesome. The girls are real workers for the Master, and it is beautiful to see them grow. They learn something of social responsibility in the government of the dormitory, where the older girls are largely held responsible for the younger. The intellectual life, and especially training in public speaking, is fostered by the literary society. Seoul affords good opportunities for students to hear the best speakers that come to Chosen, and there are occasionally instructive moving picture shows which the college girls are allowed to attend. Social life and plenty of play is afforded by an ample playground, which is well filled during recreation hours. Ewha tries to give its students an example of the abundant life, with the emphasis in the right place.

We consider ourselves rich in having a college of 54 girls, including 15 in the kindergarten, 32 in the preparatory, and 7 in the college proper. The numbers do not sound large, but any one who has lived in Korea will appreciate what they mean. We realized the several handicaps that sometimes try our faith and make us wonder whether we are on the right track; the delicate health of the Korean girl, which makes it necessary to watch her very closely, even though she is in more healthful surroundings than she would ordinarily be in her own home; the financial problem, only too well known to us all; the constant pressure from home, urging her to stop study and be married. But the girls show remarkable spirit in overcoming these hindrances, and 97 of them in ten years' time have been graduated from the preparatory, and in four years 10 girls have received college diplomas.

One of the greatest justifications of our college course is the marked development that

we note in the characters of the girls. While a little knowledge is a very dangerous thing, we have watched girls sail safely past the perilous rocks of pride of attainment, not, perhaps, without scraping her keel a bit, into the safe waters of humility and sincere desire to serve. The girls have an almost insatiable thirst for learning and the temptation to wish to stay forever in school and not to go down the steep valley of service is more severe even than with us, for service here is very hard, and the college girl is often branded as "proud" by people who do not know her, but infer that she must be because of all the advantages she has enjoyed. But one sees less and less pride in the girls as they advance in school. The ordinary kodung graduate will usually feel much more important than the college girl.

So much for things as they are. What of the future? It seems to me that the educator, above all others, should be possessed of foresight and vision; not only should he have the clearest insight into prevailing conditions, but he should see the possibilities in a given situation. We all realize that the condition of the Korean woman is pitiable, that she lives in squalor, ignorance and misery; we know that the old fashioned mother-in-law is capable of trying to break the spirit of the finest girl, making her very virtues appear to be vices, and undoing the patient work of years. But our girls, fired with a zeal for service, are going forth into the unideal conditions, into the darkness, wretchedness and need, and trying to change the home-life so that Korea will be a better place in which to live. Most of the alumnae have at some time been teachers; almost without exception they are useful women, leaders in the communities where they live. Very many of them preside over Christian homes, quietly and sweetly spreading the

leaven of the Master's spirit wherever they go.

We believe that the number of girls seeking higher education will increase as the people become accustomed to the idea of woman taking the place that God intended her to have, beside man as his companion and help-mate. Some of our staunchest friends are Korean men who have caught the vision of what women should be. Miss Frey received some time ago an amusing eulogy from a Korean student in America, who, though unknown to her, wrote in appreciation of her services in behalf of Korean womankind.

"The prime object of writing this letter," said he, "is not let you know who I am, but let you know how much we as foreign sojourned students appreciate your noble service in Korea. We who are *aspired* by the American civilization, *inspired* by the American Christian home, *perspired* to reach the ideal of true Christian life, cannot keep silent for thankfulness for your noble work done for women in Korea." He forgot to name the thing that he was *expired* by. It has been suggested that he might expire when he comes back to Korea and tries to get an Ewha girl to marry him!

The future is bright with promise, though just what form our college will eventually assume is as yet uncertain. We have the best of materials to work with in our Korean girls. The ten years test has shown them to be students of sound mentality, responsive, faithful, and worthy of the best that we can give them. We long to be of service to all Korean girls, no matter from what schools they come, whether mission or government. It is our aim to build up a Christian collage worthy the name, a school that shall mean to these people what our American Christian women's colleges mean to us.

The Sunday Problem.

By E. W. KOONS

The following questionnaire was sent to six schools for girls, and 9 schools for boys, and answers have been received from all but two.

1. Do you have compulsory attendance at Church?
2. What is the percentage of attendance at the services that are voluntary?
3. What activities have you in the school on Sunday?
4. How many of the students have religious work on Sundays?
5. What is your greatest anxiety about Sunday?

The writer did not hope to exhaust the subject with five simple questions, but expected to secure a basis for some generalizations, and possibly, to define in the minds of educators some of the difficult phases of Sunday observance. In regard to the first, he is less successful than he hoped to be; in regard to the second, there is much to be said. This paper will be merely suggestive.

The first question brought a variety of replies, all of which I list herewith, suppressing the names of the schools, though I can give them if there is no objection.

"Do you have compulsory attendance at Church?"

4. Unqualified "Yes."
3. Unqualified "No."
1. All are expected to attend at least once on Sunday.
1. We have no trouble in getting them to attend.
1. Boarding Pupils only; compulsory attendance.
1. We constantly tell them to go, no record is kept.
2. Not compulsory, but a record is kept.

As one would expect, the influence of the school is always on the side of Church attendance, and it would be, apparently safe to say

that from 100 percent in some schools, to not less than 75 per cent in others, of the students in the 13 schools reporting, are found in church for the main service of the Lord's Day.

"What is the percentage of attendance at the services that are voluntary?" The 4 schools that give an unqualified "yes" to the first question differ widely in their answers to this, all the way from 40 per cent to "95-100," though two did not answer this directly. Other schools that answered gave reports as high as 98 and as low as 52 per cent. One girls' school says frankly that "A good deal of moral suasion is at times brought to bear to keep the attendance up to 100 per cent." And while some others are less explicit, it is clear that attendance is expected, and those who are absent have to show a reason, in most schools.

"What activities have you in the school on Sunday?"

This question shows with painful clearness how lack of time is causing many Principals to miss the golden opportunity of the week. The writer is one of these. If this paper has done nothing else, it has made him resolve to start something as soon as the Fall Term opens.

Out of 12 schools answering this question, 5 say flatly "None."

One has a vesper service in place of sending the girls to evening church.

One has a King's Daughters' Meeting, another a similar meeting, with a Missionary meeting once a month. One says frankly "The Y. M. C. A. conducts a service which at present is not well attended."

One has a Sunday-school in the dormitories, attendance being required of the Christian students, and urged upon the others, and most of them attend.

One reports "Sunday games after service,

Bible question and answer match; a stroll on the hills when the weather permits" and another (Girls' School) has Class Prayer Meetings at 8:30 A. M. and Christian Association at 3:30 P. M. "This school also has "Voluntary but encouraged" attendance at two Sunday services and Prayer-meeting.

"How many have religious work on Sundays?"

Every school but one replied that some of the students had such work.

The proportion runs from 4 or 5 out of 90 to 40 out of 70, usually from a third to a sixth seem to be teaching in Sunday Schools, and doing similar work. Only one school reports work for students in Government Schools.

The question should have been framed in such a way as to get details of the work that is done. One cannot help feeling that there is power going to waste when these young men and women, boys and girls, are not actively doing something for those of their own age.

But applying the power is difficult, and as one answer well said, "the teachers have a right to their rest on Sunday" so the question of directing these activities is a hard one.

"What is your greatest anxiety about Sunday?" Two answered that they had no special anxiety. Many expressed the thought of idleness being dangerous. "An idle brain is the Devil's workshop" is aptly quoted by one, who at the same time points out the danger lest the boys who do work hard at religious work, lose the joy and rest that belong to the day. The danger of useless vain talking is mentioned, also that of going against the conscience in studying on Sunday, though they think it wrong. The need of more good books for Sunday reading, particularly good biographies, is emphasized, as is the opportunity to give prizes for committing to memory Scripture verses, and other good lessons. I cannot refrain from quoting *in toto* the replies to this question from two men, in different Missions. "Students have no organization which is their own which permits them to develop in Christian leadership. All church work is dominated by

elders and younger men are nearly relegated to the side lines. Then there is not enough personally directed work. The principal and teachers are loaded up with too many other things."

"I think they must have some rest on Sunday. We should remember that the seventh day was made for *rest* and *worship*. It is no rest for a growing boy to sit on the floor for over an hour listening to some Pastor soar out into the unknown. My idea is that they should go to Church and Sunday School in the morning and night, and have the afternoon to rest and go for a long walk. Get a few together and go with them. If I did not have church work 3 miles from here all the time, I should like to do just that, and when on the walk there is opportunity to speak of the higher things. The flowers, the rocks, and the trees, speak of Him who made us all. Then a Prayer meeting out on the mountain just for the boys would help them all away down inside, if it were sort of impromptu and from the heart." So much for the questionnaire. It seems clear to the writer that the Korean Church is not caring for the students in our Church schools. Colleges at home, when they are located in reach of churches, find the local church organizations ready to make special arrangements for the students, and to use them in many ways. He remembers with pleasure the Mission Sunday School in which he had a little share, and the other church activities, suited to his age, that were always open to him.

The feeling among the students is that the Church and the schools are drifting apart, and that while students are useful as teachers in a Sunday school for little folks, and now and then are called on for a speech in the church services, that the church is not their affair. If this is the case, we need to change things soon.

The Korean Church is at the parting of the ways about Sunday. The rural standards of keeping the day must meet the test of modern life, and it looks to many as if they will give way under the strain, no matter what for-

eigners may say or do. The students must be led to spend the day fittingly because they see that this is best, they can no longer be driven to refrain from this and that and do the other simply because of old enactments of their own or any other Church. The Principal has no more important duty than this, and no greater privilege than the one of making Sunday a day of true rest and devotion and service, to which

the graduates, will look back, and which will be a model for the Church in scores of villages, in these times of new alignment and changed ideas. Let us leave something else undone, if need be, but let us get next to this matter of Sunday, and make the day mean to our students what it meant to the men who were privileged to journey with the Master through the grain-fields on the Sabbath.

The Value of the Self-Help Department.

By LILLIAN E. NICHOLS.

The Self-help Department considered from any viewpoint affords an intensely interesting study both because of its significance as a mark of progress in thought and because of its direct relation to the attainment of the ideal in the student.

Only a few years ago in some of our schools even the term self-help was unknown, at best it designated a department of the school which was weak and unpopular and practically lifeless. Now this condition does not exist. In most of our schools there are flourishing Self-Help Departments which are among the liveliest features of the school.

Does not this fact suggest a growth and development of ideals both on the part of the missionary and the Korean? The missionary educator is just as ready to give to the Korean as he ever was but with many the passing days have brought a changed conviction as to the proper method of giving. We are no longer willing to give him a second best, which we have certainly done in the past when we gave him all his school expenses and required nothing from him but attendance upon the school. We know now that to help him help himself is by far the best for him though not always the easiest way for us.

The popularity of this department also marks a twofold progress in Korean thought. The people are recognising the value of education and, as never before, are showing a spirit of independence in their determination to ob-

tain the best that the age has for them, even though it may be attained only through the avenue of the Self-help Department in which they must work, work, work.

The Department in its relationship to the school also has a twofold value. It secures for the school many students who otherwise would be unable to enter the army of students, and sometimes the cream of the school body is found among these who, because of unfortunate circumstances, would be denied the privilege of an education were the opportunity not given them in this way.

Manual Training in its psychological effect may not serve peculiarly as an aid to character building, but I think that the Self-help Department surpasses mere Manual Training and serves directly as an efficient aid in inculcating in the student those principles and ideals that make for right and noble living. Since our aim as educational missionaries is character building we cannot afford to esteem lightly the benefits which may be derived from this department but should use it and support it in every way in our power.

It is impossible for a student to enter this department and by her own efforts meet her expenses in school and, as has been done in some cases, deposit something in the penny savings bank and not grow in self respect. You can sometimes see a changed expression in their very countenances. One feels a thrill at just the thought of contributing something

to the world. The Department offers a challenge and is a test of character. Any who think to enter it for the sake of a good time soon become discouraged and drop out. It requires grit and determination to go through to the end and as these worthy characteristics develop, respect for the school and appreciation of it also increase.

In the working out of difficult patterns much patience is required and as flaws are sure to be detected and must always be corrected it is easy to press home the truth that the Master, the great Teacher, cannot tolerate flaws and falseness in the web of character which we weave day by day.

Sympathy and love for each other are by no means unimportant products of the Self-help Department. When one student, seeing another falling behind in her work because of a cut finger, lays aside her own task and devotes a whole afternoon to the completion of her friend's work, I feel sure that the Master who

came to give Himself for others is greatly pleased. When those who learn easily are willing to stop their own tasks and assist those who do not learn quickly surely love is having its perfect way and the Christ is able to say "Well done."

If, to us, the best of College life was the forming of ideals and the making of friendships it is worth while to consider that in this Department the missionary is brought into a peculiarly intimate relationship with the student. Here one has an unbounded opportunity to study the lives of the students; to know them and therefore to help them.

In closing I would repeat that I consider the Self-help Department of inestimable value to any school not only because it increases the usefulness of the school by enlarging its circle of influence but also because it is so rich in opportunity for the cultivation in the student of those Christian graces that go to make up perfect manhood and womanhood.

The Student Must Eat.

The Where and How of it or the Managing of the Boarding Department.

By GEORGE S. McCUNE.

Yes, the student must eat and the questions come as to where he will eat and how this necessary part of his school life may be best arranged. There are three ways in which students live while in school,—in their own homes, in boarding houses or in the dormitories. The two latter are of particular interest to our subject. Planning good homes in which students may board is a very grave problem. The student cannot be left to himself to find his own quarters. Making an arrangement about the price of board is always a hard task. Generally those in charge of the boarding houses, resenting interference, get together and regulate the price of board themselves. They refuse to lower the rate saying they cannot but lose by charging the reasonable

price set by the Principal and Committee in charge. The result in large part is that those who board students practically charge their own prices for board. The heating, light and general sanitary conditions of food and the sleeping quarters of the student are not under the control of the school. The food that the student eats should have inspection and this plan forbids it.

The dormitory is absolutely necessary in a school to produce the results desired. Here the student is trained in the art of mingling with others. His petty faults are known, he learns to realize that he is only one in a community and that others' rights must be respected. In a dormitory his hours for study can be regulated, his food can be given thorough inspec-

tion and the development of his spiritual life can be directed. The greatest problem in the school is not *how much more* we can plan for the student in order that he may have more means to help himself get an education but it is how *much* we can decrease the expenses of the individual student so that he can get his education with a small outlay. We see whole families living on a pittance of salary and we wonder why an individual student's expenses for board should be so great. Feeling the necessity of solving this problem we have tried several ways of managing the boarding department. Some of them are as follows.

We gave some students their dishes and pots and allowed them to do their own cooking. This has been a failure for several reasons. The student if he is a boy is inexperienced in cooking. Some girls are also. However this experience is not necessary for a boy. We have carefully figured the amount of rice or millet etc. bought and found that he spent almost as much as the student who boarded in a home. During the month, he has wasted more than one pot by burning. Being ill, betimes, he has bought medicines and this because he has not used sufficient fuel to warm his room or sufficient condiments to make his food palatable. This plan has been a complete failure with us after a fair trial of some years. We had so much sickness as a result of over-feeding at one meal and starving the rest of the day; of saving fuel and getting fever. We would not permit it again under any circumstances.

Another plan has been experimented upon that of giving the dormitory over to a competent Korean who managed the whole of the preparing of food, heating of rooms etc. He was a man with experience in business, an officer of the Church, a man with great love for the students, a man with the new education, one who was not making his own living out of the business but who was doing it because urged to by me for the good he could accomplish for the Church. We assisted by means of a yearly loan for the purpose of buying the brush wood when it was cheap and for buying a

stock of rice and millet at the lowest price. Even with very rigid rules about paying of food bills we found the man in charge groaning under a burden of debt caused by the students' not having paid their bills. There was also much complaint about the kind of food given, the coldness of the rooms and the feeling on the students' part was that great profit was accruing to him who was in charge. Finally we hit upon a plan which has been almost ideal. It has been a development of over one year's efforts. We divided the students into five clubs, giving each a distinctive name. They were arranged according to the standard of living of the students. The first has the best rice and the best condiments, relishes etc. daily. It costs about ₩4.00 to 4.50 per month. The second has good rice but less relishes and costs about 3.50 to 4.00. The third has part rice and part millet with fairly good relishes-meat twice a week and the cost is 3.00 to 3.35. Millet is the staple of the fourth club. They have meat and some extras twice a week the cost per student is 2.80 to 3.00. The fifth is much the same as the fourth except that there are no extras and the cheapest grain and such are used. The expense in this club is 2.50 to 2.80. Each club has one of the teachers as its chairman. The chairman conducts all meetings.

You may think that this plan will make class distinctions but experience has proven it otherwise. The students are in separate quarters and therefore do not see each others' food. This club plan is for eating arrangement only. Each club has a woman to do the cooking. These cooks are generally mothers of boys who come to give their sons an education. The club gives the mother and son their board for her work and she becomes a sort of mother to all her club boys. They also give her from 50 sen to a yen extra per month. These women keep the boys' clothing in good shape also by sewing and washing for some of them who are at a distance from home. All such extras are paid for by the individual student. The boy finds himself in a home and when he is not

well this "mother" plays the part of mother in comforting him and in making some palatable food for him which his mother would do were he at home. She is real proud of her boys and her mother influence among the boys keeps the atmosphere of the dormitory pure and spiritually helpful to the student.

The buying of food stuffs is in the hands of a committee from each club and the supplies are stored in quarters under their charge with lock and key. The boys buy all their own wood for heating and oil for lighting. There is a treasurer of each club who must report to the club once a month. My secretary is auditor for all the clubs and he makes his report to the committee, which consists of all the chairmen of the clubs. I am chairman of this committee. Each month there are requests for transfers from club to club. Some students who on entering school had asked for work in the self-help Department tried the millet clubs to impress us with the need of giving them work, are transferred to the clubs where white rice is eaten, because parents have decided that after all money can come from home. This sifting process is one of the advantages of the club plan. Some who have started in the highest price clubs are later given permission to transfer to the other clubs; thus the poor boy who has always eaten millet will reach his proper club. No independence is allowed the students in the club at all except in the matter of arranging their menu. When a boy does not pay up well the other boys keep after him until he cannot but pay. The school or the individual cannot impress a student with his obligation to pay his debt for board in any

such way as his fellow club members who ask him for it in the morning, at noon and in the evening. They are with him always and he pays his bills or gets no food. The student treasurer of the club always finds out where the money is to be paid in the Self-help Department and he is there to get his share of the cash first before the student spends it for pencils, books or such. They have rigid rules among themselves and they are thus enabled to cut down expenses to the minimum. We have it so arranged now that it takes little of the time of boys who look after the buying and the business of the club. The clubs should not be too large. We have found that 20 is ideal. However, they run from 12 to 32 in membership at present.

I feel sure that every Principal would find this plan a good one, if understood. It gives the students an education in self-government and in business, in looking after losses and watching for bargains on market day and in home management. It is a school of Political Economy and Sociology combined and the student who has had the most to do with the management will make a big asset not only in his own home but in church financial matters when he gets into Church work. The Koreans need to be taught above all things that it isn't what one *makes* that counts for so much but it is *what one saves*. "A penny saved is a penny earned" becomes practical. Extravagance one day by having a big feast and starving for two weeks is too much the policy of the home in Korea. Here in the dormitory is a chance to give the student a *practical education* that will help him in the planning for the future months and years.

Making the Most of the Playground.

By JEANNETTE WALTER.

School work at the present time has become too formal and bookish. While in Korea we may not feel the spirit of formality in many places we must admit that we all rely too much on text books and neglect the knowledge that we gain from the direct contact with Nature. If the child is to learn from this

great source he must be taught by his teacher and if the teacher is to teach from this source she must be surrounded by Nature itself.

A trip to the mountains or to the woods once a year is helpful but to learn the lessons Nature has for us we must live with her.

First of all there must be a school play-

ground. Whatever its size may be it should be both attractive and useful. A small amount of ground properly utilized can be a very great advantage. Flowers should abound for they are educators and make us sensitive to all that is lovely. It is possible to do something along the line of planting in every school ground regardless of however dreary and small it may be. Arbor day which is recognized in this land should be made an interesting, practical and inspiring day. The ideal playground should have an attractive front and the rear should be left for play purposes. The cultivation of flowers, trees and garden plots on the school ground is the concrete expression of Nature study.

The values of nature study are many. First, aesthetic. Planting in the heart of every child a love for the beautiful. The forlorn school ground is, more than we realize, the first cause to weary the boy or girl of school. Second, economic. There the child learns about the plant, he watches its growth and understands the pests which molest it. Third, social and ethical. Nature study helps the child to respect the rights of others and this is a lesson specially needed among Korean children. If the child loves Nature it will protect it. Fourth, religious. It is the teacher's opportunity to let the still small voice reach the innermost recesses of the child's soul. The child who loves Nature loves Nature's God. Then the educational value is unlimited. Not only is this knowledge gained from plant life but from the birds, insects, toads and animals which live among the plants.

School gardens are becoming very popular in America and could very easily be put into use here. A little plot only 4 by 6 feet may be the means of a great deal of knowledge giving and experience for the pupil. If we teach to do instead of study about we will be in accord with educational thought and progress.

Geography is best taught in the school yard or in a large sand pile where relief maps can be made. Valleys, mountains, gulfs, and bays

are soon known and understood without the days of training from the definitions from the book. In a certain school children are said to have formed a city and worked out a complete system of government in the sand pile. The great difficulty of every innovation of this kind is the lack of teachers who have the proper education, but the teacher also must learn by doing and our business is to inspire and give a love for such knowledge so they will attempt new things.

This has to do with the cultivated part of the playgrounds but just as important is the playground itself. There should be a level plot where gymnasium work can be done. While gymnasium work lacks the spontaneity of play and there is connected with it a certain mental strain it is in many ways superior to play for physical development. All children, even country children who have plenty of exercise, need gymnasium training for the development of grace and agility. The principle of gymnasium work is that the spirit shall rule over the body and make it an energetic and docile servant of the will. There is also a great advantage in the unity of heart and action one obtains in the drill work which not only finds expression in the gymnasium period itself but in the unity of the school spirit as well.

Today much is said about apparatus and equipment but much of this is not practical or possible in our schools here. A few things are possible and inexpensive, such as swings, climbing poles and horizontal bars. A giant stride, which is a wheel placed on a pole with ropes attached to the wheel is great fun and a muscle developer. Balls and bean bags are within the reach of every school. Occasional accidents may occur but the child learns to use himself skillfully and carefully. In one of our American schools a slide with the actual cost of \$75.00 has an estimated worth, in promoting the health and happiness of children, of \$100,000.00.

But more important than gymnasium work is the freedom and exercise gained from real

play. Play keeps individuality strong and vigorous, play helps to throw off the superabundance of stored up vitality which often becomes troublesome in the school room. Play helps relax from the strain of study hours. Play is the preparation for activities to be entered upon later in life. Play is the natural preparation for serious living. There is nothing so effective in keeping the mind and body pure as interesting games and wholesome exercise. It often solves the problem of the morbid child or even the vicious pupil, one or two of whom can contaminate the whole school.

A game which brings into play all the muscles of the body without the player being conscious that he is developing muscle is the ideal form of exercise. We have gotten too far away from the ideal great educators have given us that the first duty is to build up the body and their physical training was a balanced one, giving health, strength and grace. A period of gymnasium work twice a week cannot do this. Exercise must be daily, and if play develops alertness, attention, rapid thinking, and quick decisions as it has been proven to do, why not give a time for definite supervised play and train the child along these lines on the playground as well as in the school room. During the play period the teacher should be on the playground. Here is her great opportunity to study the real life of the child. Some one has said, "An hour of play discovers more than a year of conversation." New games should be taught and directed carefully, especially here where children know so little of play and the spirit of play.

During the play period however the teacher should not be an intruder, for children are often able to invent their own games and these are very beneficial. Their play will depend upon the environment of their lives.

In a country school where I taught in America the play ground became an imaginary railway system and each child became a car or engine. Three boys in that school lived in the fork of two railroads and it was not hard to tell where the game originated. Original play develops leaders. Stevenson says:

"Happy hearts and happy faces,
Happy play in grassy places,

That was how in ancient ages,
Children grew to kings and sages."

But play does more than to develop the body and the mind. Games and plays are vital factors in determining both the present and the future social attitude. Play has a great moral value. Through his close contact with others the child learns his place. If play is continued selfishness and dishonesty must go. A cheating child becomes an outcast. Why not teach the lessons of honesty on the playground instead of at the examination period. Rules of clean sport are precepts of right living, and after all the purpose of school life is to teach the child to live, so why cling so closely to the humdrum life of book study, thereby injuring the eyes and the bodily health of the pupil.

Striving for a goal not only develops a boy's will power but with it comes the self control gained by his restraint in not playing out of turn or taking unfair advantage of his opponent. Games which involve team work are especially needed for Koreans as the tendency is to show off themselves and not work for the good of the game. Ability to sacrifice a stage play in order that another, whose right it is, may perform it, is no small lesson to be learned in life. The playground is the place to learn how to take defeat and how to uphold one's team in defeat. The tendencies and weaknesses of a nation are easily depicted in a game. It is hard to get a crowd of Korean children to play in a game if they think that they are on the losing side and if they see defeat ahead they would rather stop and spoil the game than fail to be victorious. A year of supervised play will bring about a new spirit on the playground and if children are to be taught these vital lessons why not in the hours of recreation where they learn them most naturally.

Even though some strenuous play may cost the life of a boy or girl because of bodily injury does it not pay if the others who partake come out stronger and better able to stand the tests of life and is not an occasional injured body better than a nation of young people listless and dull because of the lack of exercise and weak because they have not been taught to laugh in the face of defeat and to rise again and play the game?

A Self-supporting Industrial Department.

By C. H. DEAL.

It would be much easier for me to tell how I made our industrial department self-supporting than to tell you how you can make yours self-supporting. However there are some underlying principles which I think, judging from my own experience, are necessary in order to make any work of this kind self-supporting on a scale large enough to be really worth while. I will try to give you my formula, but cannot guarantee that twelve months hence I will agree with myself. This is the highest and latest point in the evolution of my thinking on and experience with this subject. I don't claim to be consistent, from year to year. I would be sorry for myself if I were.

In whatever kind of industrial work one undertakes with the idea of earning money either for the student only or for the school a product of some kind must be turned out. If it is dairying the product will be milk, butter, cheese and butter-milk, etc. If it is agriculture then vegetables or grain or fruit in some form will be the product to be sold. If it is embroidery or weaving, or carpentry there will be a product to be sold in order to bring in the money that makes the department self-supporting. Now the first thing, to my mind, to be considered is the kind of product you are going to put out.

1. It should be an article or articles that can be standardized, so that when the pattern is once produced it can be reproduced over without detailed personal attention from the person in charge and also so that it can be advertised and when it is once known and customers have been secured they can and will continue to buy it.

2. It should be an article for which there is either a real demand or for which a real, not an artificial, demand can be created. The demand should be one that is not being met. This should not be a temporary demand only

but a permanent one which will grow larger from year to year.

3. The article should be original, and not a copy of something that some one else better equipped and with more experience is producing. The article, whatever it is, should be in quality and value the best thing of the kind that is being produced or that can be produced anywhere in the world. If you cannot do this it should not be undertaken. There are plenty of people in the world making cheap shoddy things. What you want to produce is something that your customer, whoever he may be, will be enthusiastically pleased and impressed with. Then he will buy from you again, and all of his neighbors and friends will hear of your article and finally become your customers.

4. The article should not be something that a customer buys once for all and for which a new customer has to be secured for each sale, unless you expect to establish wholesale connections and sell your product wholesale.

5. The article should be something that does not require too much personal or individual skill to produce, else you will have very few students who ever reach a point of proficiency that will turn out a perfect article.

In our own work we have only one line and it is taxing all of our energies to meet the demand that has spontaneously sprung up for it. It was incidental however that this line was chosen rather than some other. I have half a dozen different lines in mind with which just as great a success could be made and some of which I hope to take up as soon as we get more equipment funds.

In whatever kind of industrial work one undertakes with the idea of earning money for student or for school "manufacturing" is involved. This word may sound too commercial for some missionaries, nevertheless it is "manu-

facturing." If it is to be self-supporting the latest manufacturing methods must be used and it must be developed to the highest point of efficiency possible, else to make it self-supporting you will have to put your prices so high that only those personally interested in your work will buy your goods. You will have only an artificial market and will not be meeting a real demand. If one persists in teaching the Koreans to do things according to methods that have been out of date 300 years and expects them to produce a saleable article at a saleable price and leave the department a legitimate profit he will be sadly mistaken.

The most difficult part of the work is to teach and inspire the students to lay aside all inherited ideas and take hold and work enthusiastically, accurately and efficiently. It can be done, but one cannot sit in his study or office and do it. One cannot do it if he himself is afraid he will soil his hands and clothes in dirty or heavy work. The students must be taught to do whatever work is to be done and the only way to teach them is for the foreigner to lead, doing all the heavy and dirty work himself until the students are ashamed not to do it. By and by the missionary can pull him-

self out but not until the students are thoroughly revolutionized. They must be taught how to work intelligently. The mind and the body must be coordinated.

The average Korean student knows but little about accuracy and efficiency. I have never been able to find a word in the Korean language that accurately expresses these ideas. They certainly are not in the mind of the average Korean student, but they must and can be put there.

One should have a vision. Whatever he undertakes in this work should be selected with the ultimate object in view of establishing a permanent industry for the Korean Christians with Christian capital and run on Christian principles. Each student should be inspired with this idea and this hope. If you do these and many other things that you will find out as you go along, I believe anywhere a successful industrial department can be established.

Ours is self-supporting and this year it will leave a profit to the department of three or four thousand yen. We have paid ₩400.00 toward a steam engine and several hundred yen toward general improvement in the plant itself.

Notes and Personals.

Births.

At Song Chin, on August 15, a son was born to Rev. and Mrs. W. T. Scott of the Canadian Presbyterian Mission.

At Soon Chun, on August 17, a son was born to Dr. and Mrs. J. M. L. Rogers of the Southern Presbyterian Mission.

Marriages.

At Seoul on September 4, the Rev. H. D. Appenzeller was married to Miss Ruth Noble in the First Methodist Church.

Dr. J. B. Ross and Miss G. McCubbins were married at the Ladies' Home of the Southern Methodist Mission, Seoul, on September 7.

Letitia, the daughter of Mr. and Mrs. Swinehart of the Southern Presbyterian Mission, was married on May 4th to Lieutenant Bowser of the U. S. Army, in Kansas City, Mo.

At Chicago, U. S. A., on August 7, the Rev. W. M. Baird, D. D., was married to Miss Rose Mary Fetteroff.

New Arrivals.

Presbyterian Mission, North:—

Rev. and Mrs. H. H. Henderson, Taiku.

Miss Faye Edgerton, Chungju.

Mrs. Thomas, Pyeng Yang.

Miss English, Pyeng Yang.

Miss Moss, Taikū.

Mr. and Mrs. Owens, Seoul.

Mrs. and Miss Spaulding, Seoul.

Woman's Foreign Missionary Society, M. E. Church :—

Miss E. Van Fleet, Ewha Haktang, Seoul.
Miss E. Miller, Chemulpo.

Woman's Missionary Council, M. E. Church, South.

Miss Randall, Seoul.

Returned from furlough.

Australian Presbyterian Mission :—

Rev. and Mrs. J. Noble Mackenzie, Fusan-chin.

Presbyterian Mission, North :—

Dr. and Mrs. O. R. Avison, Seoul.

Miss A. McKee, Chai Ryung.

Dr. and Mrs. C. E. Sharp and family,
Chai Ryung.

Rev. and Mrs. E. M. Mowry and family,
Pyeng Yang.

Rev. and Mrs. E. H. Miller, Seoul.

Mrs. E. Miller, Seoul.

Dr. and Mrs. H. W. Lampe and family,
Syen Chyun.

Rev. and Mrs. R. E. Winn and family,
Andong.

Presbyterian Mission, South :—

Rev. and Mrs. L. B. Tate, Chunju.

Dr. and Mrs. Paterson and family, Kunsan.

Woman's Foreign Missionary Society, M. E. Church :—

Miss O. Pye, Ewha Haktang, Seoul.

Methodist Episcopal Mission :—

Rev. G. M. Burdick, Yeng Byen.

Woman's Missionary Council, M. E. Church, South :—

Miss B. Oliver, Seoul.

Left on furlough or sick leave.

Methodist Episcopal Mission :—

Mrs. D. A. Bunker and daughter.

Methodist Mission, South :—

Miss Eva Hardie.

Miss Bessie Hardie.

Miss Gertrude Hardie.

Presbyterian Mission, South :—

Dr. and Mrs. Leadingham and family.

Dr. Rogers of the Southern Presbyterian Mission has gone to Tokyo to take the National Medical Examination.

Rev. Egbert W. Smith, D. D., Executive Secretary of Foreign Missions of the Presbyterian Church, U. S. (South) arrived in Korea the first of September on a tour of the Orient for the acquisition of information concerning work of missions in the east.

Mr. A. E. Lucas has gone to Siberia to undertake War work under the Y. M. C. A. and expects to be away from Seoul for six months.

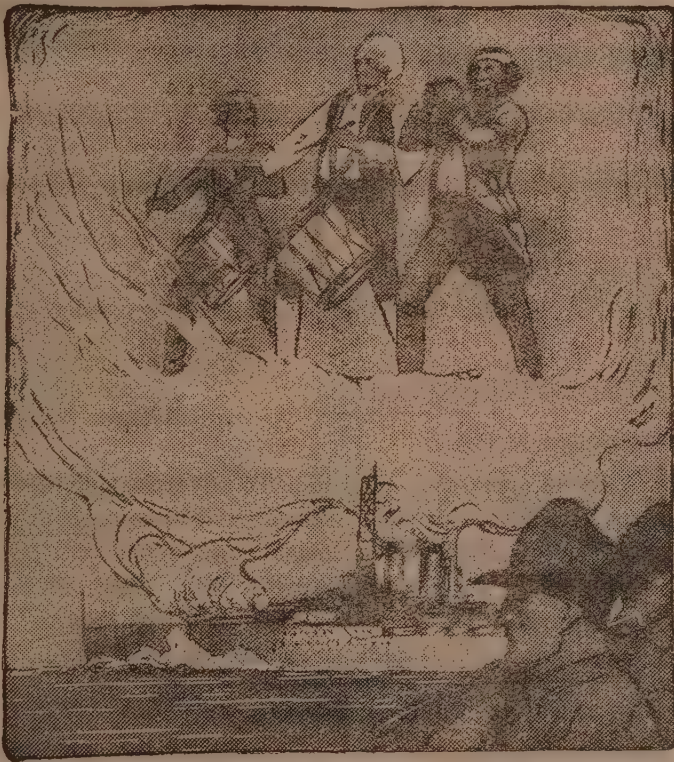
The friends of Lieut. G. H. F. Engel, of the 5th Co. Australian Engineers, A. I. F., will be gratified to learn that advices have been received to the effect that he is convalescent from wounds recently received in action, and that he has been awarded the Military Cross. Lieut. Engel, who is only 21 years of age, has had more than 2½ years' active service. Joining as a sapper, he was promoted to corporal and sergeant before leaving Australia, and gained his commission at the front. He is the son of Rev. G. Engel, of the Australian Presbyterian Mission in Fusan-chin, Korea, and prior to enlisting was in the electrical engineer's department of Melbourne City Council. He possesses his diploma as an electrical and mechanical engineer.

Dr. P. L. Hill, M. D., of Wonsan, has gone to Tokyo, to take the National Medical Examination. During his absence in Japan Mrs. Hill is the guest of Mrs. R. A. Hardie, Seoul.

Miss E. M. Estey, of Yengbyen, has undergone an operation for appendicitis at Severance Hospital and is now making good progress.



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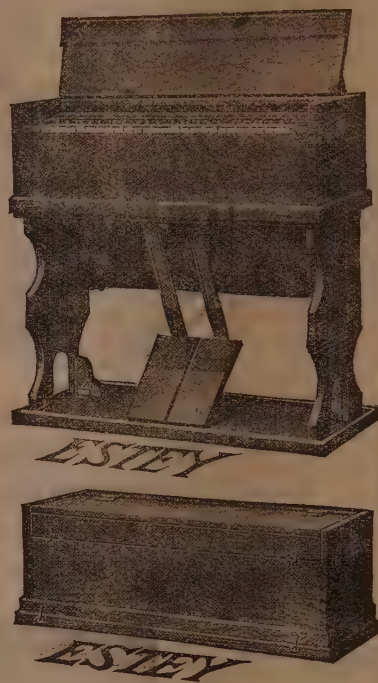
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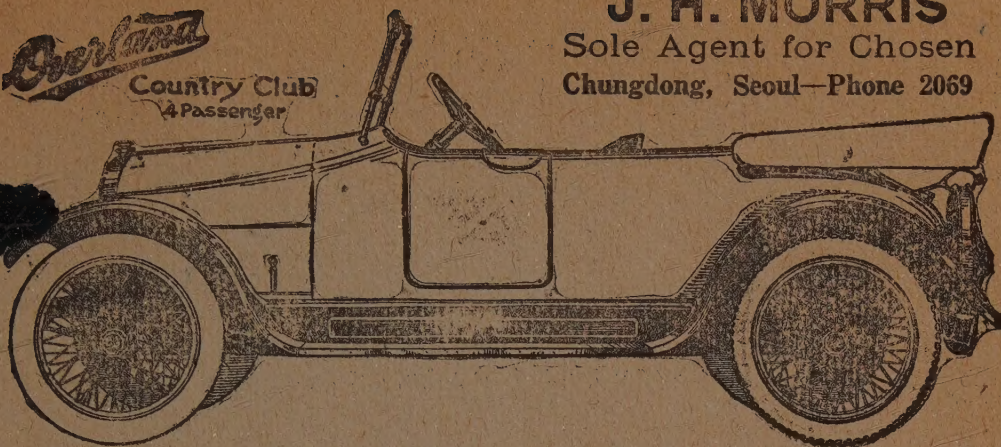
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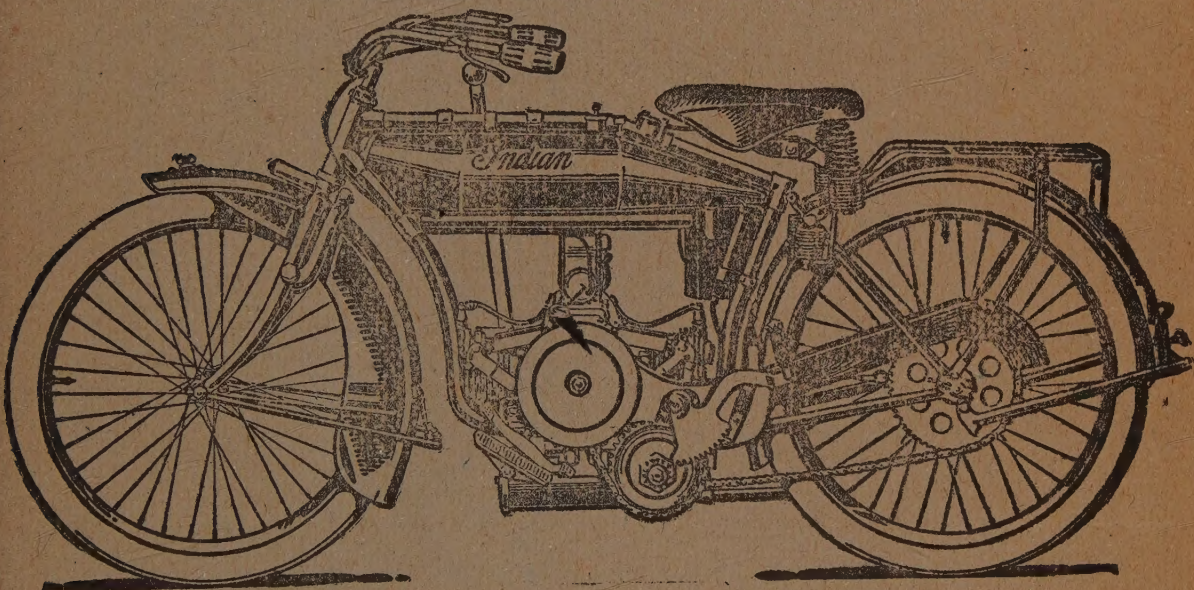
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FOR KOREA

The Board of Revisers is meeting in daily session at the Bible House, Seoul, revising the Old Testament.

FOR JAPAN

The revision of the Japanese New Testament has now been completed and published.

FOR CHINA

The revision of the Bible has at length been finished in Wenli, the classical form of the language which appeals to educated Chinese.

After twenty-seven years' labour, the revision of the Bible has just been finished in Mandarin—that form of Chinese which is spoken and read by the vast majority of people in China. This Mandarin version addresses more human beings than the English Bible itself.

FOR ITALY

Diodati's classic version of the New Testament has been revised and printed for modern Italians.

FOR SERBIA

The Bible Society has just set apart a considerable sum to defray the cost of a revision of the Serbian New Testament; this task is being undertaken by learned Serbian ecclesiastics who are now in England.

FOR BULGARIA

In the service it renders, the Society knows no distinction between friend and foe. More than fifty years ago it published the first Bible ever printed in Bulgarian. Before 1914 it had set on foot a careful revision of the Bulgarian version. This has since been completed, and is now passing through the press.

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